Licenſed,

June 13.
1689.

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God's Covenant

DISPLAYED,

BY

482. b. 3

John Alexander

A

CONVERTED JEW.

WITH

A Proœmial Diſcourſe

OF THE

REASONS

OF HIS

CONVERSION.

שמות ג. אהיה שלחני אלכים

LONDON,

Printed for *Walter Kettilby*, at the *Biſhop's Head* in St. *Paul's Church-Yard*, 1689.

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TO THE

Right Honourable

Sir JOHN MAYNARD,

Chief Lord Commissioner for the Great Seal of *England*.

My Lord,

THis Book doth humbly present it self to your Honour, as the First-fruits of my proficiency in Christ, in a dress low and humble, beseeming the Author.

Let others bring into the Tabernacle (to borrow Hierom's words, Prol. in lib. Reg.) what they are able: some, Gold, Silver, and Gems; others, fine Silks, Purple, Scarlet and Jacynth: 'tis well with

with us, if we can afford Skins and Hair of Goats.

However under this Veil is contained something of the hidden Wisdom amongst the perfect, giving an insight to the Mystery of the Crucified JESUS. *As such, be pleased to accept of it, in token of sincere gratitude, upon the score of so many benefits, due to your Name, by,*

My Lord,

Your Lordship's

most dutiful and

most humble Servant,

John Alexander.

God's Covenant

DISPLAYED,

WITH

A Proœmial Diſcourſe

ABOUT

The Manner and Reaſons of the Author's Converſion from Judaiſm to Chriſtianity.

'TIS not leſs certain, That every Mortal ſtrives to attain Happineſs; than morally known, That notwithſtanding the different Sentiments about the intrinſick nature, all reaſonable Creatures agree in the purſuit thereof. To wiſh well to ones ſelf, is congenite; in ſo much, that *Baſeneſs* it ſelf is not cheriſhed by the wicked, unleſs under a notion of ſome *good*. And though perhaps our *Intellect* cannot be inveagled ſo far, as to deem a thing *Moral*, which is contrary to it; yet our blind *Will*, upon a ſurmiſe of its being pleaſant or advantagious, embraces it, for *good*, under ſuch or the like circumſtances.

And if this *Appetite* be promiſcuouſly found in reaſonable Souls; it muſt doubtleſs, with an overplus, diſplay it ſelf in ſuch, who being from their Youth educated above the vulgar ſort, by aid of their cultivation, are furniſhed with *means* for launcing into a critick ſearch of a point, on which dependeth *Eternity*; thereby to reſcue their Souls from all imminent danger, and to make it a Candidate of the deſired Beatitude: due *means*, in this, as in all other caſes, proving often *Motives* for taking in hand, what otherwiſe would lie dormant.

Therefore, ſince my Parents (Jews by Birth) were willing to beſtow coſt and charges on my breeding, after their way; and the ſedulity of my Teachers, had brought me to the perfect view of their Doctrine and Traditions: 'twas no wonder, that being in ſome meaſure accompliſht, I uſed thoſe *means* I had, in finding out that object, wherein our chief and only happineſs doth reſide. And though I was formerly perſwaded, that this object was GOD; yet ſeeing that he was ſought for in divers *ways* and *manners*, my Mind could not be at reſt, until I had ſearch'd for the *beſt*. Thus, our Mind is of ſo infinite and reſtleſs an apprehenſion, that after it hath attained the fruition of what conſtantly reliſheth our fancy, it is yet ſtill appetent of more; in ſo much, that as the object never wants freſh glances of admiration, ſo our Mind is never deſtitute of an eagerneſs for comprehending and poſſeſſing of whatever is admirable in it.

And there being three chief *means* now extant in the World, which, as by ſo many lines, ſeem to tend to the ſame Center; namely, the Jewiſh, the Chriſtian, and the Mahumetan perſwaſion, I conſequently preſumed to dive into their ſeveral Truths and advantages.

What

What the *Chair of Moſes* could afford, therewith I was ſufficiently acquainted, and indeed thought my ſelf to be in poſſeſſion of Truth; whether by prejudice, or that the two abovementioned profeſſions themſelves did acknowledge GOD to be our Lawgiver. In the *Mahumetan* Religion, I could find nothing of ſenſe or reaſon, and Authority as little as both, except wherein they agree in the Moſaick and Moral Law: Eſpecially, I did want amongſt them, the fullfilling of Promiſes, the chiefeſt Faith and Hope of *Iſrael*. Thus looking back to the *Chriſtians*, where I perceived the fulfilling of Promiſes pretended (as I then thought) the aſſertion of a Meſſiah come, the Covenant urged, the holy Canon of Scripture received; conſidering alſo their Doctrine, Sobriety of Life, and skill in all ſort of Languages and Learning; I was perſwaded into a better belief of them than before. My way therefore was firſt to compare Doctrine with Doctrine, Predictions with Events, and the nature of Promiſes with their being accompliſhed, and then, to make my Applications (though hidden, for fear of the Jews) to ſome Divines, by their aſſiſtance to be better informed in the concern of my Souls Salvation.

After ſundry Conferences and Debates, over-ruled by reaſon and evidence of Arguments, by the cooperating Grace of GOD, I at laſt did yield to Chriſtian Truths, and concluded within me, that their *Way* (waving the deplorable animoſities, which after a like manner I found to have been amongſt the Jews of old) was the ſureſt *means*, in order to the obtaining of a bleſſed End; in conſideration, that GOD cannot be enjoyed as an end of our Happineſs, unleſs by what he is pleaſed to preſcribe in his ſeveral Diſpenſations.

I. Whereupon in the *first* place, I considered the Promises of GOD concerning the King *MESSIAS* (by whom only we hope to be saved, *Psal.* 2. 12.) his coming into the World. And here that notable passage of *Gen.* 49. 10. presented it self, in the very Front; לא יסור שבט מיהודה ומחקק מבין רגליו עד כי יבא שילה ולו יקהת עמים *The Rod* (or *Scepter*) *shall not depart from Juda, nor the Lawgiver from between his feet, until Shiloh come; and to him shall the obedience of the people be.* And pray, let any unbyassed Jew answer me (they all agreeing, that by this *Shiloh*, is to be understod the Messiah) When this *Rod* or *Scepter* (because שבט signifieth both: and custom declares it to be so, by the diversity of imperial Ensigns; as the Scepter of *Ahasuerus* and the Roman *fasces*, Rods) departed from *Juda* (ἀπ' ἐξοχὴν so called, and then reduced to two Tribes and a half) together with the Lawgiver, if not at the coming of *Jesus* of *Nazareth*? For *Herod* the Tetrarch of *Galilee*, was a Gentile, and the Roman *Eagle* (the Ensign of that Nation) had spread its Wings over all *Judea*, according to the threatning Prediction, *Deut.* 28. 49. (in case of disobedience.) The LORD shall bring a Nation against thee from far, from the end of the Earth, flying, הנשר as an *Eagle*, a Nation whose Tongue thou shalt not understand; thereby meaning the Romans (for the Jews understood Syriack and Chaldaick, and likewise Hebrew, as in the case of *Rabsheca*) who both over-ruled, and utterly overthrew them, in such a manner, that *Josephus* their Chronologer, can scarcely touch any notable passage in his *History*, particularly in reference to *Jerusalem*'s destruction, the Metropolis of the Land, and the Seat of the King and the Lawgiver, wherein the event should not be answerable to the Prediction, from *v.* 49. to 57. All which,

which, although it did happen after Christ's Aſcenſion; yet the fooling of the Romans in *Canaan* before it, and the Jews being deprived of a formal Scepter (though a material one is ſaid to have hung in the Sanhedrim) was an antecedent to this Cataſtrophe. The conſideration whereof did extort from a Jewiſh Rabbi (as I remember I have read it) this Confeſſion; that either GOD for their ſins did retard the coming of the King Meſſiah, or elſe, if he was come, there could be none elſe but this *Jeſus* of *Nazareth*, in whom Chriſtians believed. Moreover, 'tis worthy any Man's curious obſervation, when it is ſaid; *That to him ſhall be the obedience of the people*; as *viz.* in oppoſition to *Juda*, who ſwayd his Scepter over a National people, whereas *Shiloh* was to do it over the Univerſe, which our *Poland* Tranſlation ſeems to have aimed at, when it renders theſe words, by, *iemu bedzie oddane poſluſzenſtwo narodow*, i. e. to him ſhall be NB. *delivered* the obedience of Nations; as if it were by ſucceeding to his bodily Anceſtors (for it is evident, that our Lord ſprang out of *Juda*, *Hebr.* 7. 14.) in the Throne which was to be of larger extent than theirs. The *Engliſh* Bible hath it, *to him ſhall be the gathering of the people*; I believe, following *Rabbi Salomon*, who makes the *Radix* of יקהת, to be not יקה but קהה, which alſo is emphatick and ſignificant; for as all Chriſtians do obey the *LORD JESUS*, ſo all the Churches over the Univerſe are gathered unto him as their ſpiritual Prince, who rules over them with a more or leſs influence of grace, until the fullneſs of all. The Jewiſh exception againſt this place, in taking שבט for a Rod of puniſhment, is eaſily revinced, by the adjoining words; *the Lawgiver from between his feet*, they having no Lawgiver at preſent.

In

In the *next* place, offer'd it ſelf, that of *Daniel* cap. 9. where that the Prophet foretells the time of Meſſiah his entring into the World, the Rabbies do univerſally allow. Now there we find the reſtriction of time, from the Prophecy to the fulfilling of it, tied to שבועים שבעים *ſeventy Weeks:* which being to be underſtood prophetically, denote ſeventy שמיטות Weeks of Years, that is, *ſeventy time ſeven.* Making therefore a deduction from the Captivity of *Babylon,* to the deſtruction of the Temple, we ſhall find exactly 70 Weeks of Years: The Captivity laſted 70 Years, and the ſecond Temple 420, which added, makes 490. So, that this Prophecy is an invincible Argument, for the Meſſiah being come about the time, unleſs we are willing to argue the Spirit of God to be falſe. Now, did not *Jeſus of Nazareth* come about that time? whom, if the Jews are not willing to acknowledge for the foretold Meſſiah, let them produce another. And though there might be, (as there are) ſome wranglings about the punctilioes of time; yet that muſt prove a ſorry ſhift; The queſtion being not, whether the promiſed Seed ſhould not appear *about* ſuch a time, but whether it ſhould come *after* the expiration of it: or, after the *Deſolator* coming with his abominable Army (even at the conſummation of the determined time) *had* poured out deſolation upon them that were to be deſolated? *Dan.* 9. 27.

And this leads me to the *third* conſideration of *Haggai* 2. 7. where the LORD promiſeth, that in the האחרון *laſt Temple* ſhould appear the deſire *of all Nations* (to be ruled over, *Gen.* 49.) which the Rabbies themſelves expound of the Meſſiah, comparing it with the other place, *The Lord will appear in his Temple,* Mal. 3. 1. whereby the glory of this laſt

ſhould

ſhould by many degrees ſurmount that of *Salomon*'s. And indeed, if we conſider, how that beſides the inferiority of the ſtructure of this, in compariſon to the magnificence and ſtupendous riches of the former, there were wanting *Urim* and *Thummim*, the Ark, the Tables of the Law, the Manna, the Rod of *Aaron*, the Fire from Heaven, immediate Revelation, overſhadowing of the Cloud of Majeſty, *&c.* what other reaſon is there to think, or to believe, that this laſt Temple ſhould exceed in glory the firſt, unleſs the appearance of him in it, who is the LORD of Silver, of Gold, of all Riches, and the Univerſe; even of Meſſias the King? And in that appeared *Jeſus* of *Nazareth*, the ſuppoſed then, and now deſervedly believed Meſſiah; after whoſe rejection, deſolation came upon the place, without any hopes of its being rebuilt again, at leaſt for former uſes (though *Julian* the Apoſtate boldly ventured it) ſince that Viſion and Prophecy were to be ſeal'd up (that is, never to appear again) *v.* 24. and Sacrifice with oblation to ceaſe, *v.* 27. inſtead whereof, everlaſting righteouſneſs was to be inſtalled.

Then I went to the place of the promiſed Meſſias, his Nativity, which is clearly expreſſed in *Micah* 5. 2. *But thou Bethlehem Ephratah, though thou be amongſt the leaſt of the thouſands of Judah, yet out of thee ſhall come forth unto me* להיות מושל בישראל that is, *to be the* RULER *in Iſrael: whoſe goings forth have been from old, from everlaſting.* By this משל Moſhel, the Jews of old underſtood none but Meſſias, in ſo much, that when *Herod* did hear the promiſed King of the Jews was born, and preſently being inquiſitive where the place of his Birth ſhould be, for reſolution, had this very ſame ſaying, quoted by the chief Prieſts and Scribes of the people, as is to be ſeen in *Mat.* 2. 1,—6.

But

But now 'tis notoriously known, that that *Bethlehem* of *Ephratah*, at which the Prophet divinely inspired did then point, doth now lie in dust and ashes; so that it must of necessity follow, the Promise was fulfilled, when that place was as yet in being, else the Prediction was a Fable. We do read indeed, that *Hierom*, the old Father of the Christian Church, had once his Station at *Bethlehem* (which the Jews do urge) but, besides that the name was only left and the Town quite demolished, as this same Father doth acknowledge, when he tells us of some small Cottages there erected; 'tis for certain, that now, there is neither sign nor resemblance, no nor the name of the City left; the *Saracens*, or rather *Hagarens*, having laid it in ashes; and yet the *Ruler*, or the *Governour*, was to be born there. They have another shift to except against this place, *viz.* That by משל is here not to be understood a *Ruler*, but a *Parable*, or a *Byword*. Which to be a wretched elusion, the context evinces; since that, he who is here called *Moshel*, was to *stand*, and to *feed* in the strength of the LORD, in the majesty of the LORD his GOD, and was to be great unto the ends of the Earth, *v.* 4. which can by no means be attributed to a *Parable*, that being an *accident*. Not to say, that their Forefathers the LXX. interpret it so as we do, and as it ought, by ἡγούμενος, a *Governour*, or a *Ruler*; and accordingly *Matthew* in the forequoted place, *Matth.* 2.

II. Thus being satisfied about the time and place of *Messiah* his coming, I next considered the manner; and knowing what Christians did avet in that point, I presumed to look back to the Prophecies. Here I might have a large Field to expatiate into, and not unpleasant to the Reader; yet not intending this *Proœm* for a Treatise, and hastening to the displaying

of

of the Covenant (though that alſo will be compendious.) I ſhall only touch the chief paſſages, interwoven with ſuitable obſervations thereunto.

'Tis therefore to be noted, that it is a Maxim amongſt the Jews, That every Promiſe of GOD ought to be conſidered as it was pronounced at firſt, without further additions or limitations following in proceſs of time; theſe having a collateral tendency to the ſame *end*, which yet muſt take effect in that ſame ſimplicity, as it hath been held forth in the firſt Promiſe.

But it is agreed on all ſides, that *Gen.* 3. 15. after the fall of *Adam*, the Meſſiah was promiſed in theſe words; *I will put an enmity between thee and the Woman, and between thy Seed and her Seed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* Now theſe do repreſent him to us as a ſeed of a Woman, there being no mention made of a *Man*. And this was the firſt promiſe made of a *Womans Seed* before ſhe *had known Man*, *Gen.* 4. 1. Which, though it was reiterated to *Abram*, who thereupon was call'd *Abraham*, and *Sarai*, *Sarah*, the ה (as the Cabaliſts tell us) being taken out of the *Tetragrammaton*, and added to both their names, as well for confirming God's Covenant, as to ſhew, they were equal ſharers in the benefit and conveyance of the promiſe, *Gen.* 17. 5, --- 16. (upon which the inſpired Apoſtle comments moſt ſignificantly, *Gal.* 3. 15, *&c.*) though likewiſe this *Seed* be called the Rod out of the ſtem of *Jeſſe*, *Eſay* 11. 12. yet they were only as ſo many Channels, from which ſhould at laſt iſſue forth a *Woman* to compleat the promiſe of the Seed: or as ſo many holy Predeceſſors of that *Virgin*, which was to conceive and bear a Son, whoſe name ſhould be עמנואל *Immanuel*, *Eſay* 7. 14. purſuant to the promiſe made in Paradiſe, then ſhut, and

ever shut after. This manner of Messias his Birth, is expressed in *Jer.* 31. 22. *The* LORD *hath created a new thing in the Earth, a* Woman *shall compass a* Man. And if we will list to Cabalistical Mysteries (who averr, that on every letter of the holy Word, hung Mountains or Rocks of concealed Mysteries, which being struck at by refined *reason*, as a Hammer, and by *Grace* as a hand, do yield an infinite number of Sparks, tending to the illuminating of our understandings.) We may have a pleasant observation in the passage of *Esay* 9. 7. Where the Messiah, being introduced as if he had appear'd already, is invested with the following Attribute; לְמַרְבֵּה הַמִּשְׂרָה וּלְשָׁלוֹם אֵין קֵץ עַל כִּסֵּא דָוִד וְעַל מַמְלַכְתּוֹ &c. In order to the increase of his Dominion and Peace, whereof there will be no end, he shall sit upon the Throne of *David*, and upon his Kingdom, *&c.* Where in the word לְמַרְבֵּה *le Marbe*, ם is final, (מ) in the middle, against the nature of Orthography in that Language. The passage is on all sides allowed to be a Prophecy of the Messiah to come: But the reason of this extraordinary placing of ם *final*, is in question. What *Petrus Galatinus* saith concerning it, we will refer the Reader to in his *lib.* 2. *c.* 19. *de Arc. Cath. ver.* And as for the *Masorah*, though that be for the reading of this word with an open *Mem* (מ) yet it gives no reason: and a *Sphalma* it could not be, for that it doth not prejudice the sense: the continued exemplaries (besides) from the Autograph to this day, retaining the same Character. Let therefore a sober and pious Christian Reader give me leave to explain this ם Cabalistically. In the *first* place, the letter considered numerically, imports 600. Now, from this Prediction, to the coming of Messiah, even the Lord Jesus, are 600 years compleat. And, *from henceforth* (as if the Prophet

phet had reflected upon his mysterious לסרגה) the increase of the Kingdom of Messiah was to be, *i. e.* at the *end* of 600 years from his prediction, thence, to continue *for ever*: and to spread it self over all *Nations*: (the *increase*) not only over National *Israel*. In the *next* place, this ם may be taken figuratively; denoting, that the promised Child and the Son should be born of a *Virgin* (the Prophet, having in another place deposited the same in express terms) that had not interfer'd with a Man; the ם being close.

From all this, it appears, that the promised Messiah was to be born of a *Virgin*, the truth whereof appear'd in the event, so uncontroulable, that besides the Authority of the Holy Ghost, *Matth.* 2. and all ancient Founders of the Christian Church, some of the *Rabbies* have it upon Record; though not without blasphemous aspersions.

III. Next to this, I search'd into the Nature of the promised Seed; who that he should be a MAN, was certain, but I found him also called GOD in the holy Writ, especially by the most venerable name יהוה *JEHOVA*, whereon I will at present solely insist, not willing to expatiate in a concern, of it self requiring a Volume, and which, this only instance is able to evince. The Jews call this שם המפורש *Schem hamphorash*, a שם המיוחד a proper and essential name of GOD; if so, then it being attributed to Messiah, he must properly and essentially be GOD. And that the Messiah is called not only the *mighty GOD*, the *everlasting father*, *Esay* 9.6. whose goings forth are from everlasting, *Micah* 5. 2. but also *Jehova*, is manifest out of *Jer.* 23. 6. And this is the name whereby he shall be called THE LORD (in the Hebrew it is יהוה) OUR RIGHTEOUSNES. On which passage, I find in the Book call'd *Ikkarim Orat.* 2. *c.* 28.

This Rabbinical Comment, which may tend to their own conviction ויקרא הכתוב שם המשיח יהוה צדקנו להיותו אמצעי אל שנשיג הצדק מהשם על ידו ועל כן יקראהו בשם השם: That is, the Scripture calls the name of Meſſiah (*Jehova tzidkenu*) the LORD our Righteouſneſs, becauſe the Mediator is to be GOD, by whoſe hands we are to obtain Righteouſneſs from God himſelf, and therefore it calls him by the name. יהוה.

And by this, and the like names and proprieties, attributed to the Meſſiah in the Old Teſtament, I was fully convinced of his Godhead. Thence reflecting upon Chriſt's Miracles of a meer ſupernatural Power, I could not but ſatisfie my ſelf in that point alſo, that he was the ſame that was to come.

All this while, admiring the Divine goodneſs and wiſdom, I was invited to glorifie his holy name, for that he was pleaſed to open my Eyes, and to ſhew me the true path of Salvation; that being reſcued from the power of Sathan, I had been admitted to the hope of enjoying him for ever, according to his holy Covenant, under which I now found my ſelf comprehended.

GOD'S COVENANT. And now as for the COVENANTS of GOD, willing ſhortly to handle the matter, we will in the *firſt place*, conſider the Notion of the name. In Hebrew it is called ברית from ברה *he hath choſen*, for that perſons and conditions are choſen in a *Covenant*, which word, in the Engliſh, proceeds from *Convening* or agreeing on ſuch Articles as are liked by them that are upon a Treaty.

Next we will conſider the notion of the thing it ſelf. And thus, it is taken (1.) in *a large ſence*; when it doth import as much as a *Commandment*; as for Example (to paſs by other paſſages for ſhortneſs ſake)

Joſh.

Josh. 7. 11. *Israel* hath sinned, and they have also transgressed my *Covenant*, which I *commanded* them; for they have taken of the accursed thing, *&c.* and 15. because he hath transgressed the *Covenant* of the LORD: This *Covenant* was nothing but a *Commandment* under a חֹרֶב *Jos.* 6. 17, 18. Or it is taken (secondly) in a more strict sense, only for a *promise of* GOD, without any intervening conditions, as for Example, *Gen.* 9. 9. Behold (saying to *Noah*) with you and with your Seed after you, and with every living Creature that is with you, *&c.* I will establish my *Covenant*, &c. Where that by this *Covenant* is understood only a *promise* of GOD, is manifest, not only for that there was no stipulation, neither express nor implicit, but that the benefit thereof extended it self to the very Beasts, without any regard of Souls Immortal. Or *lastly*, it is taken in the *strictest* sense, for the *Covenant* (as it is commonly call'd) *of Grace*, established in the promised Seed, under the *condition* of *Faith* and *Repentance*, as was that, which GOD uttered to *Abraham*, *Gen.* 15. 17. *Gal.* 3. 17.

Thus having shortly explain'd the several acceptions and meaning of the word *Covenant*, my position is, That GOD never entred upon a *Covenant* (as the word is duly to be taken) with Man, but the Covenant of Grace in Christ. So that all other passages, wherein the word *Covenant* is found, do intimate either a *Commandment*, or else a *Promise*, without any stipulation of the parties concern'd; except *that of Sinai*, which, by reason of its ratihabition, changed the Scene of GOD'S purpose and proposal.

There is therefore no Covenant of *Nature*; for that none was made before the Fall, and after it, none could be made. The Transaction, that passed between

tween GOD and *Adam* in *Eden*, *Gen.* 2. was a meer *Sanction* on God's ſide, whereunto *Adam* was obliged to liſten by nature, which as yet uncorrupted, was able to perform what was enjoined. We find indeed a ſaying in *Hoſea* 6. 7. They have tranſgreſſed the *Covenant* כאדם as *Adam*. But, if *Adam* ſhould here be taken for the Protoplaſt, ברית Covenant, muſt be taken in a large ſenſe for a *Commandment*: However, 'tis agreed upon by the learned and skilled in the Hebrew, that *Adam* is taken here for a noun common, that is for every Mortal, according to ſeveral Tranſlations, in particular the Engliſh; But they, *like Men*, have tranſgreſſed my *Covenant*: The *Poland* tranſlation (that of my native ſoil) takes the word adjectively, for *human*, they have tranſgreſſed my *Covenant*, as a human, or as a *Man's* Covenant, not as if it had been of Divine Authority; wherein בגדו בי they have dealt *diſloyally againſt me*. To theſe and the like interpretations (which are not againſt the Analogy of Faith.) I will add one, which I deem the moſt grammatical and ſignificant, והמה כאדם עברו ברית And they, as *one Man*, tranſgreſſed the Covenant. That is, they were ſo unanimous to break the LORD'S *Inſtitution and Will*, that in the proſecuting of their ſinful and rebellious Enterprize, all of them were as *one Man* כאדם. Thus the doubt being clear'd, and we having ſhewed that *Adam* is here taken appellatively, I proceed.

If there had been any *Covenant* of Nature, the Heathens had been under ſome *Covenant*, for that ſuch like conditions, as this Covenant might have had, (if ever it could have been) were written in their hearts, *Rom.* 2. 15. yet the Apoſtle calls them ſtrangers from the Covenants of Promiſe, *Eph.* 2. 12. From the *Covenants* in the plural, as pointing at that which was uttered

uttered to *Abraham*, and, that of *Sinai* grounded by the rash ratifying of the Jews in some measure, upon the *Law of Nature* (though not with a disannulling of the *promise*) the like whereof we never read to have been done by the Heathens.

Which leads us to another consideration, about the impossibility of such a *Covenant* as that of Nature; for that, neither the Justice of God will permit, that such conditions as the Law of Nature containeth, should in a Covenanting way, be proposed to Man, after the fall of the first; nor is Man able to perform them: and Grace without Christ, hath nothing to do in meer naturals: yea, though general Grace may extend it self to the Heathens, yet, neither that (speaking strictly) can be admitted to the retinue of a Covenant of Nature, standing on the bottom of self-possibility.

At last, since whereever an Arithmetical proportion is observed, betwixt the transacting parties that *are unequal*, there can be no *Covenant*; and, if there could, such a commensuration cannot be expected after the fall; it follows, there was not, nor is not, yea cannot be any *Covenant of Nature*.

To make here a long harangue, about the difference between the arithmetical and geometrical proportion, as it doth not belong to my Province, so it would prove tedious to the Reader. Yet lest I should meet with some not unwilling to understand me, waving several niceties about it, I will give a taste: *Arithmetical* proportion is, when the *Medius terminus* is equally distant from both extreams: *Geometrical*, when it is liker and nearer to one of the extreams than to the other. Thence, to *distributive* Justice is allotted *Medium Geometricum*; to the *communitative*, *Arithmeticum*. And this commutative Justice is when

when an equal proportion is obſerved between giving and receiving, between the merit and reward, between the injunction and the performance. But pray now, where is there a perſon, after the fall of *Adam*, that ſhould be able to draw this *Radix* equally diſtant from, and equally commenſurate to the injoining and the performing party. And if, at the beſt, it could at any time be found, yet what ſhould the upſhot of it be in reference to a reward, except that we are unprofitable Servants, we have done that which *was our duty* to do. And what is it Man is ſuppoſed to have done? When ye have done *All*, *Luc.* 17. 10. Now, as this All, cannot be done by a Man in the State *of Sin*; ſo if it had been done in the State of *Innocency*, it had been but a duty, tending to no more than *Unprofitableneſs*, and therefore not a Reſult of a *Covenant*, which, as to us, hath always a proportion *Geometrical*, as being grounded upon diſtributive Juſtice, 2 *Tim.* 4. 8. by *Grace purchaſed* for us, through the ſatisfaction of an equal in Nature, even by Chriſt Covenanting for us with the Father.

Here it may be, ſome will ſay, that by this aſſertion, and a kind of a Paradox, I bereave GOD of the power of exacting due obedience to his Law *from*, and ſeem to have little regard of the tranſmiſſion of original Sin, to the Poſterity of *Adam*.

Anſwer. Not in the leaſt. For, ſuppoſe a Monarch ſhould beſtow on his Subject a *Feud* for himſelf and his Poſterity after him, as a meer token of his bounty towards his new *Creature*; if this firſt Feudatary ſhould break his Allegiance to his Prince, he would doubtleſs involve his Poſterity in the ſame diſadvantages he felt, meerly by not being truſty to his charge, and would tranſmit to them, by *generation* and *imputation*, the ſame ignominy, he himſelf was

was branded with for his diſobedience, though no ſuch thing as a *Covenant* had intercurr'd, and therefore could not be broken; Allegiance being natural, and ſufficient to keep a Subject within the bonds of obligation, without a ſupervenient *paction*, which (in our caſe) cannot be made but amongſt equals, where the ſtipulating party is not obliged to any performance whatſoever, but by free condeſcenſion, only for the benefit of others.

And as for the right of God to exact due obedience to his law at the hands of *Adam*'s Poſterity, though there intervened no Covenant, it ſtill remains inviolable. For though they cannot be tied to the performance of that *Sanction*; *Of every tree*, &c. *Gen.* 3. 16. having in their *root* tranſgreſſed it, and *forfeited* the title to *their happineſs*; yet, they can be tied to the moral Law, written in the hearts of Men, by the Author of their Lives, not having *forfeited their Nature*; by which they owe Allegiance to their Maker; who as ſuch, hath right to exact due Obedience to his Commandments, without a paction. And to obviate all exceptions, 'tis to be conſidered, That though all the Precepts of meer Morality, may appear to be violated by *Adam* in the tranſgreſſion of this Sanction, yet the moral Law might have been, and, been either kept or violated, without ſuch a ſupervening Sanction added to the Moral Law, for Man's trial and final Conviction.

And let none ſuſpect, that here I do ſhake hands with the Socinians, becauſe they likewiſe deny the Covenant of Nature. For beſides that, I do here acknowledge the Son's coeſſentiality with the Father, particular grace after the Fall, meritorious Redemption, ſatisfaction for ſin in *our ſtead*; Juſtification by Faith taken relatively, *&c.* All which evert Socinia-

niſm. We differ in the ends of our Poſitions. They do it to make *Adam* ſubject to mortality in the very ſtate of Innocence, as to a conſequence of meer nature (which I expreſly deteſt ſomewhat lower.) I again do it, to extol the wiſdom and goodneſs of God; who not willing to create Man for a meer terreſtrial Life, nor ground his happineſs on his frailty, and foreknowing he would ſin, and offend his Juſtice, found out means to bring him to the fruition of himſelf in Heaven: to purchaſe for him perſeverance, to atone his own Juſtice by a *Covenant* made with *his Son*, which being *Everlaſting*, no *other could be made* on God's ſide, that thereby all the glory, and the riſe of it as well as the accompliſhing, might be attributed only to him, who tenders Grace for Grace, that his Heavenly gifts to Men, for a gracious or free *Covenant*, fulfilled by the Son, in order to Mens Salvation.

And now emerges the adorable myſtery of the Covenant of Grace, the ſole *tranſaction*, which not only by way of excellency, but abſolutely can challenge the name of a *Covenant*. A myſtery which the Angels deſire to look into, 1 *Pet.* 1. 12. A Myſtery, whoſe dimenſions are unſearchable, *Rom.* 11. 33. A Myſtery, without controverſie great, 1 *Tim.* 3. 16. The tenour whereof, was by the myſtical King and Prophet *David*, delivered in *Pſal.* 40. 5, 6, 7, 8. *Thy thoughts* (ſpeaking in the Spirit of Chriſt, and them he Covenanted for.) *Thy thoughts* (NB.) *towards us, cannot be reckoned up unto thee, in order. If I would declare and ſpeak of them, they are more than can be numbred. Sacrifice and offering thou didſt not deſire, mine Ears haſt thou pierced: burnt-offerings and ſin-offerings haſt thou not required. Then ſaid I, Lo, I come: in the Volume of the Book it is written of me, I delight to do thy will,*

will, O my God, thy law is within my heart, &c. Which eminent and myſterious paſſage, the Apoſtle periphraſtically explains, *Hebr.* 10. 5. *&c.* Wherefore, when he comes into the World, he ſaith, *Sacrifice and offering thou wouldſt not, but a body thou haſt prepared me. In burnt-offerings and ſacrifices for ſin, thou hadſt no pleaſure: Then ſaid I, Lo, I come* (*in the beginning* [ἐν κεφαλίδι βιβλίου, Gen. 3. 15] *of the Book it is written of me*) *to do thy will, O God.* Above, when he had ſaid; *Sacrifice, and offering and burnt-offerings, and that for ſin, thou wouldſt not, neither hadſt thou pleaſure in them* (which are offered by the Law) *then ſaid* he, *Lo, I come to do thy will, O God.*

Chriſtian Reader! This is the Key, let's now open the Cloſet of Myſtery, and by aſſiſtance of the Everlaſting *Truth*, find out the hidden treaſures of God's counſel about us.

But firſt, give me leave to clear the Text. The words in the *Pſalm* ſeem to differ from thoſe in the Epiſtle to the *Hebrews*, in that particular paſſage, whereon we lay the ſtreſs of our aſſertion: *viz.* In *the Hebrew* it ſounds אזנים כרית לי which the Engliſh and other Tranſlators do render, *Thou haſt opened* (or *pierced*) *my Ears*; and in Greek again, σῶμα δὲ κατηρτίσω μοι, *a body haſt thou prepared* (or *fitted*) *me:* which ſeem to be quite differing things. But, towards the unfolding of it (1.) The Author to the *Hebrews* (St. *Paul*) in quoting the *Pſalmiſt*, did follow the LXX. who were Jews, and underſtood the Hebrew phraſe, whether proper or improper: therefore, notwithſtanding the words may ſeem to jar with each other; there is yet a Harmony in the ſenſe, whether (2.) We do look upon the word כרית; which proceeding from כרה, denoteth not only to *pierce*, but alſo to *prepare*; in which latter ſence the LXX. having taken it,

rendred אונים *Ears* by *body, per Metonymiam adjuncti:* or elſe (3.) upon the *res ſubſtrata*, the myſtical meaning involved in this Veil, which the LXX. might alſo have hinted at. For the piercing, or boring the Ear with an Awl, was of Moſaical Inſtitution, for ſuch *Iſraelites*, who having ſerved ſix Years with their *Brethren Maſters*, were willing to continue in that ſtate of ſervitude, till Death had freed them, *Deut.* 17. 16, 17. By which *piercing of an Ear*, the Iſraclite Servant took upon him, as it were, a new *political body*, whereof, being thus inaugurated, he could not be diveſted till the period of his Earthly Life. So that this is the true reaſon why the LXX. and greater than them, the Apoſtle, as being the immediate Penman of the Holy Ghoſt, rendred the word כרית by *fitted* and אונים, *Metonymically* by *body*; eſpecially, the promiſed *Meſſiah*, not only taking upon him the *ſeed* of *Abraham*, *Hebr.* 2. 16. *In the ſhape of a ſervant*, Phil. 2. 7. whence he is called a *righteous ſervant*, Iſai. 53. 11. with all due attendance to the Word of God, piercing his Ears to preach righteouſneſs, *Pſal.* 40. 9. but being alſo the *Word*, which becoming fleſh, *Joh.* 1. 14. had pierced them: To paſs by the myſtery, taken from *ſix years* labour, and an entrance upon ſervitude at the *beginning of the ſeventh*; to denote the time of God's Promiſe concerning the Seed, *Gen.* 2. at the brink of *the ſeventh* day, when God having put an end to the work of *Creation*, reſted upon that of *Redemption*, through the agreement of his *righteous ſervant*, in order to the purchaſing of that reſt, which remaineth to the *people of God*, Hebr. 4. 9.

I have, to my ſmall capacity, clear'd the Text, with all poſſible brevity, not willing to enlarge upon what the Holy Ghoſt hath by the hand of the holy Apoſtle, convey'd to the Church for a Truth. And though I be

not

not ſo far a *Pythagorean*, or rather a nice *Cabaliſt*, as to eſpouſe the numbers for undoubted verities; yet, when myſtical predictions, calculated with event, ſuggeſt ſuch like obſervations; I judge it an office of every Chriſtian, as well for their own comfort, as to invite the curious, whom *Grace* hath endowed with more critical Wits, in order to a narrower ſearch, to lay hold on them; no ways letting ſlip the opportunity of admiring the ſupream wiſdom, which hath thus liked *All*, in numero, pondere, & menſura, *in number, weight, and meaſure.*

But now to the matter. God who is a *Being*, by way of Excellency, and by reaſon of the inſeparable goodneſs from his Eſſence, is *Communicative*, willing to diſplay his Power and Wiſdom, reſolved to Create the World; over which he thought fit to ſet a *Ruler* as well as a *Beholder*. And becauſe the Univerſe was to be *material*, the *Ruler* of it was to participate of *matter*: But moreover, for the contemplating of its decency and order, he was to be indued with a *Mind*, able to admire and to adore the ſupream Architect, 1 *Cor.* 6. 20. whom, as he could not ſuppoſe corporeal, at leaſt for the immenſity of his unſupported Work, *Job* 38. 6. ſo he could not apprehend him as ſuch (without having ſomething of immateriality within him. This Ruler therefore, was to be MAN, and to be created after the Image of his Maker, *Gen.* 1. and to conſiſt of Body and Soul, *Gen.* 2. 7. He was to live for ever by the natural means of the Tree of Life, which was able to continue his vigour, under God, if ſo be he would ſtand to his preſcript: nor was any conſequence of Nature able to uſher death upon him, whilſt obedient, elſe deſtruction ſhould accoſt him, and he periſh, *Gen.* 2. 17. But again, as his goodneſs would, and his power could accompliſh, ſo his wiſdom, that knew how to contrive the project

ject (*loquimur humano more*) did foresee the flexibleness and frailty of the *material* part of Man, by a natural drift to things *inviting*, even *forbidden*, *Ja.* 1. 13, 15. and that the Soul, which was to restrain the body and its sensitive *Appetites*, should by the suggestion of Sathan (who was to fall before Man) yield to *them*, as having a power that it *might* not, not that it *should* not exorbitate *in a sinless capacity of sinning*, and thereby draw upon it self, not only everlasting confusion, but also for a punishment, be, for the future, *subject* to what it was to *command*; GOD in his Justice, whose Eyes are purer than to behold Sin, did in his predetermination, condemn *Man for Sin*, which he had foreseen; and consequently, concluding all his Posterity under the same guilt, *Rom.* 3. 9. *Gal.* 3. 21. condemn'd them also for it, *Rom.* 1. 8. By the by, I quote these Scriptures, for that there is nothing *comes* to pass in *time*, which hath not been in the *Idea* of GOD, from *Everlasting*. Thus, a Man, being ideally come to nothing before he was something, the second person of the most holy *Trinity*, out of a meer compassion to so noble a Creature, in the production of whom he was (if I may say so) to be instrumental, *Psal.* 33. 6. *Joh.* 1. 3. enters upon a Covenant with his Father, and for making an atonement, since no other sacrifice would do, condescends to the taking upon him the humane nature, therein to take away the guilt of the future Man and his Posterity, by offering up *his own self* a Sacrifice, *Rom.* 2. 2, 24, 25. and by becoming a Mediator between God and Man, *Gal.* 3. 19, 20. The ratification whereof, on both sides, was grounded upon the name יהוה, *Exod.* 6. 3. *Rev.* 1. 8. to which, in token of approbation, the Father added an Oath; The *LORD hath sworn*, and will not repent, *Thou art a*

Priest

Priest for ever, after the order of Melchizedeck, Psal. 110. 4. by two immutable things (*viz.* his name יהוה and his *oath*) to ratifie his acceptance of that *paction*, for the comfort of such, who from the Snares of Sathan, should fly *to it* for a refuge, and lay hold of the hope set before them, *Hebr.* 6. 18. *And the Son*, on the other side, declared his readiness to stand to his stipulation, by a present compliance; *Lo*, I am to do *thy will*, *O GOD*, *Hebr.* 10. 9. Hence it proceeded, that this name יהוה, by the custom of the *Israelites*, was only once in a year, at the day of *propitiation*, pronounced by the chief Priest, at the solemn blessing of the people, *Num.* 6. 24, 25. Here is the true order of the Covenant betwixt God the Father and his Son *Jesus*, in order to our Salvation, on which depends that Grace whereby we are saved, and the administration whereof to us in Christ, is called the *Covenant*, by way of excellency; and, more significantly, the COVENANT of GRACE.

From hence it is, that it is called the *everlasting Covenant* (none, in order to the effecting of Gods final purpose before it, none after it) *Hebr.* 13. 20. *through the blood* of the everlasting Covenant: hence it is, that the second person of the Deity is called *the lamb slain from the foundation of the World*, wherewith he was invested by his forerunner, *Joh.* 1. 29. yea hence it is, that he is termed the first-born of the dead, *Apoc.* 1. 5. for that *Adam*, and all in him, were *dead* (מת חמות) nor could hope for Life, until the Seed was promised to a dead אישה, who after that, was called חוה the *Mother of all living*; as being the primitive Mother of the *LORD of life*, and by him, a restorer of the plenitude of Angels, some of which being fallen and dead in trespass, upon Mans creation, that was to recruite the number, drew him and embroyl'd him in the same

ſame crime they were guilty off, and made him *dead* alſo. Which again was adumbrated in *Iſaac*, born by *promiſe*, out of *Sarah*, when her Womb and *Abraham*'s body were *dead*, *Rom.* 4. 19. on which point demonſtratively inſiſts the enlightned Apoſtle, *Gal.* 3. and clears it, *Epheſ.* 2. 6. God, when we were *dead* in ſins, hath *quickned* us: NB. *together with Chriſt* in our firſt and ſecond reſurrection: adding immediately; *By GRACE you are ſaved.*

Thus the LORD, cuts off all occaſion of boaſting; and therefore, would never enter on his own accord, upon a Covenant with a meer Man, for that a meer Man could never draw a parallel to the juſtice of God, by reaſon of his *meer natural abilities*, before the fall, and *meer ſinfulneſs* after it. Therefore, GOD hath ſet forth his own SON (by mutual agreement) a propitiation through Faith in his Blood; to declare his *righteouſneſs*, for the remiſſion of ſins that are paſt through his forbearance; that he might *be juſt*, and the *juſtifier* of him which believeth in Jeſus, *Rom.* 3. 25, 26. As therefore there was an arithmetical proportion, betwixt the Father and the Son: betwixt the claim of God's Juſtice and Chriſt's ſatisfaction; ſo the purchace of redemption, was, anſwerably to the mutual *Covenant*, a tie for GOD to declare himſelf *juſt*, by juſtifying them that laid hold on his Son's ſatisfaction, diſcharging in full the demand, and by an overplus uſhering in Grace, for the benefit of them that were included in this Covenant, under condition of *Faith* and *Repentance*. And the Redeemer ſhall come to *Zion*, and unto them that turn from tranſgreſſion in *Jacob*, ſaith the LORD. *As for me* (here GOD declares himſelf juſt, in performing his Promiſe to Chriſt concerning his Seed (*Eſay* 53. 10.) after redemption.) *As for me* (ſaith the

the LORD) *this is my Covenant with them; my ſpirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the* LORD, *from henceforth and for ever*, Eſay 59. 20, 21. Here, after the atonement by Redemption followeth *Faith* (my words, *&c. Deut.* 31. 14. *Rom.* 10. 8, 9.) and *Repentance* (*to them that turn from tranſgreſſion.*) And thence, the relyance of the faithful, on this ſatisfaction, is ſynecdochically call'd a Covenant, *Pſal.* 50. 5. comp. with *Pſal.* 40. as before: as ſometimes, (becauſe of the mutual interweaving of myſtical affairs) the whole body of the Church is call'd Chriſt, 1 *Cor.* 12. 12.

This Covenant was from the beginning of the Creation, variouſly adumbrated: even to the Angels, before the Creation of Man (which I modeſtly conceive, and ſubmit to the cenſure of the Church) *when the morning ſtars ſung together, and all the Sons of God ſhouted for joy*, Job 30. 7. ſeeing (by God's intimation) that that Man, who was to be created and aſſaulted, yea ſeduced by the Devil, their former Companion, and now an unhappy Rebel and Enemy, ſhould be reſcued by the Son of God their head, and ſhould be brought to that condition (though the manner of it was hidden to them as yet) they, under him were in. And here the Battel between *Michael* and the *Dragon* preſents it ſelf, *Apoc.* 12. both for the reſcuing of the Woman, whom Sathan was to perſecute, and for maintaining the body of *Moſes* (*viz.* the Sacrifices typifying Chriſt, for the comfort of the Believers, until he came) *Jud.* 9. Whereupon the *Heavens rejoice*, *and* they *that dwell in them*, Rev. 12. 12.

From which period, the ſecond perſon of the Deity

was often after call'd an Angel of *God's Countenance*, and emphatically an Angel of the *Covenant*.

I will not be bold, yet it is not againſt the analogy of Faith to think, that the *Cherubim* likewiſe ſtanding at the entrance of Paradiſe, after Man's baniſhment, was the ſecond perſon of the Deity, by his flaming Sword (his Word, *Hebr.* 4. 12, 14.) to undeceive him of all he could preſume of the earthly Tree of Life, in order to his full relying upon the promiſed Seed, which only was the *way*, *the truth*, and *the life*.

After the actual fall of *Adam*, this *Covenant* of God was repreſented in the promiſed Seed, *Gen.* 3. and Chriſt's ſatisfaction, in Sacrifices, until his coming, at which, by *one offering* he was to *perfect for ever them that are ſegregated*, Hebr. 10. 14. Afterwards it was intimated to *Abraham*, with intermixt additions about the Land of *Canaan*, *Gen.* 15. 17. everywhere on Man's ſide the conditions of Faith and Repentance, (though under ſeveral Etymologies) being annexed. Then it was to be renewed with the Children of *Iſrael*, *Exod.* 19. 5. and that this tranſaction ſhould have been a *Covenant of Grace* in the promiſed Meſſiah, appeareth by God's Meſſage to his people; *If you keep my Covenant* (that is the ſame that was intimated to *Abraham*, according to *Deut.* 29. 13.) *then you ſhall be a peculiar people*, &c. comp. with 1 *Pet.* 2. 9. But what ſaith the people to it. They did not proceed ſo orderly as *Abraham*, who believed God's abilities above his own, and *it was counted to him for righteouſneſs*, *Gen.* 15. 6. *afterwards* manifeſting his Faith by walking before the LORD, and being perfect, *Gen.* 17. 1. but preſently ratifies it by a promiſe of *Self-performance*. *All that the* LORD *hath ſpoken we will do*, *Exod.* 19. 8, & 24. 13. placing their *Works* afore their *Faith*, and their own righteouſneſs before that of God

and

and Christ, *Rom.* 9. 31, 32. whereby they sinned against God, and tyed themselves by their ratihabition to the rigour of the Law, under the brandishing of a Curse, *Cursed be he, that confirmeth* (NB.) *not all the words of this Law to do them*, Deut. 27. 26. And this is the chief reason, why they are said to have *vexed*, or made sad the *holy spirit* of the *Angel of presence*, who in his love and pity had redeemed them, and bare them, and carried them all the days of old (*Gen.* 48. 16.) and now was willing to make them feel the fruit of the *Covenant* between him and his Father, without an impending curse, had they but relyed on his, and not their own ability; had they required the spirit of Grace, and not boasted of natural self-performance. In default whereof, he turn'd their Enemy, and he fought against them, *Esay* 63. 10.

May be you will say, *What had become then of the Law? Answer.* It had been of the same use as it is now under the Gospel to them that rely not upon their own righteousness and abilities, but upon those of Christ; and, what the Law is now to a Believer, is a point sufficiently known.

However, notwithstanding this unconsiderate ratifying of the Children of *Jacob*, whereby on their side the *Law* got the name of a *Covenant*; the mercy of God was of that tendency, as not to forget the first *Covenant* under this Mosaical dispensation, wherein consequently it exerted it self, and was confirmed by so many Types and Sacrifices, in some measure mitigating the rigour of the Law, which it self also, convincing the Israelites of their folly, became to them at last, by the forbearance of God, grounded upon future Redemption, *Rom.* 3. 24, 25. *A Schoolmaster*, Gal. 3. 24. Thus divinely St. *Paul*; *And this I say unto you, that the Covenant, that was confirmed before of God in*

Chriſt, the Law, which was four hundred and thirty years after, cannot diſannul that it ſhould make the promiſe of none effect, Gal. 3. 17. God's *promiſe* was of longer date, and a greater conſequence (being grounded upon the name יהוה, and the ratifying of his Son) than the preſumptuous ratihabition of the Law by the Children of *Iſrael*, who in a manner had annul'd the *promiſe* by ſetting up their own righteouſneſs inſtead of God's, *Rom.* 10. 3. as if they had not ſtood in need of a Saviour and a Mediator; and therefore it would ſtand, notwithſtanding the Idol of Self-performance (here it is obſervable, by the bye, that the Apoſtle terms the one a *Law*, and the other a *Covenant*.) And the regret of their former proceeding with God, is clearly ſet forth, in many paſſages of the holy Volume; but one may ſerve for all, and that is *Eſay* 64. 6. *We are all as an unclean thing, and all our righteouſneſs are as filthy rags*, &c. Whereupon is renewed the Promiſe, under the name of a *righteous branch of David*, which ſhould be called יהוה צדקנו *The LORD* (*Jehova*) *our Righteouſneſs*, Jer. 23. 6. It was no longer; We ſhall do whatever the Lord commands, but *JEHOVA* (the name of Grace, on which the Covenant was grounded) ſhould be their *Righteouſneſs*. He was ſhortly to diſplay the Banner of Salvation, and by the ſhade thereof, cover the iniquities, not only of *Iſrael*, but of all the World, as being made unto it; Wiſdom, Sanctification and Redemption, as well as *Righteouſneſs*, for that he *that glorieth*, may *glory* only *in the Lord*, 1 Cor. 1. 30, 31.

GOD therefore having entred upon a *Covenant* with his Son, rejecting all other Sacrifices and ſatisfactions, as no way commenſurate to his perſon and juſtice (*Sacrifice thou wouldſt not*) and accepting of his Son's blood, for Man's iniquity, did pour down upon

upon the elect GRACE, in order to their Salvation. And the whole Tract of adminiſtring the ſame, after ſuppoſed and accepted of ſatisfaction of the Θεάνθρωπος, is called the Covenant of Grace, (as Chriſt, upon that ſame account is called *FAITH*, Gal. 3. 23.) *By Grace you are ſaved, through Faith*, Eph. 2. 8. *And of his fullneſs, have all we received GRACE* (NB.) *for GRACE*, Joh. 1. 6.

The benefit whereof derived on Mankind, is in the firſt place *Adoption*, whereby we are declared to be *the Sons of God*, Joh. 1. 12. *and joint heirs with Chriſt*, *Rom.* 8. 17. and that, *from the foundation of the World*, Eph. 1. 4, 5, 14. *manifeſted in the fullneſs of time, by taking away the curſe of the Law*, Gal. 4. 4, 5, 6, 7. This adoption was firſt adumbrated in the Children of *Iſrael*, when GOD delivered them from the bondage of *Egypt*, and called them *his Son*, Hoſea 11. 1. only in Chriſt, *if the Son therefore make you free, you ſhall be free in deed*, Joh 8. 36. For which reaſon, this ſame paſſage (though myſtically grounded on another) is applied to our Saviour, *Matth.* 2. 15. for that as the *Egyptians* were the firſt Enemies of the *Iſraelites*, that kept them in bondage and ſubjection; ſo Sathan was the firſt Enemy of Mankind, and they in his ſervitude: out of which they were freed by this Angel of the Covenant; whereupon, by an intervening ſojourning of the *Iſraelites*, and of Chriſt in *Egypt*, and by their return to *Canaan*, the Head and the Members compoſing one ſpiritual Body, are call'd a Son; *I call'd my Son out of Egypt.* And ſuch like Emperichoreſies are often found in Scripture, as for inſtance, that of JESUS; *Saul, Saul, Why doſt thou perſecute me?* And as this adoption was repreſented in the Children of *Iſrael*, ſo it was afterwards extended to all the believing, *Rom.* 8. 23. there being no difference,

rence, 1 *Cor.* 7. 19. And this gives us the confidence of calling God *Abba*.

Secondly, *Justification*, wherein a Sinner (in himself) is by God the Father proclaimed just, *Rom.* 4. 5. upon the score of Christ's satisfaction, pursuant to the Covenant, *Isa.* 53. 11. Wherein the first condition of the *Covenant*, viz. Faith, is a hand applying to our Souls the merit of our Redeemer, *Rom.* 3. 24, 25. and whereby *God* shews himself *just*, in standing to his Covenant, after the appeasing of his wrath by the blood of the Mediator; *That he might be just*, Rom. 3. 26. and *Christ* shews himself *righteous*, in performing what was stipulated for the taking off of Man's Iniquity; *My* righteous *servant shall justifie many*. Whereby? *By his knowledge*, *ibid.* which is believing in him, *Rom.* 3. 26. expressed to the life by the Lord, *Joh.* 17. 3. *And this is life eternal, that they might* know *thee, the only true* GOD, *and Jesus Christ whom thou hast sent*. The whole process and accomplishment whereof, equally glorifieth the Father and the Son; *Father, the hour* (NB.) *is come, glorifie thy Son, that thy Son also may glorifie thee*, Joh. 17. 1. through the truth, *v.* 19. kept on both sides, pursuant to the everlasting paction, *v.* 22, 23, 24. upon which account GOD the Father, after Christ's Prayer for the ratification of the approaching Work, is by him called, the *Righteous Father*, by which Righteousness Christ was raised from the dead, *Hebr.* 13. 20. for our justification, *Rom.* 4. 25.

Thirdly, Thence ariseth Sanctification; Christ of GOD is made unto us sanctification, 1 *Cor.* 1. 30. whereby is not only understood the segregation from all things common, but also a separation from all sinful acts by the spirit of God, 1 *Cor.* 6. 11. 1 *Thess.* 4. 3, 4. And here the second condition of the *Covenant* of

Grace

Grace hath place, *viz. Repentance*, Mark 1. 15.

By this Repentance a Believer becomes a new Creature, *Gal.* 6. 15. renewed *in knowledge*, after the image of him that created him, *Col.* 3. (not after him by whom he was deceived; *you ſhall know.*) In righteouſneſs and true holineſs, *Eph.* 4. 23. preſenting for the blood of the *dead* and *unreaſonable* Creatures, a *living* Sacrifice, and a *reaſonable* ſervice, *Rom.* 12. 1. Which works are acceptable to God, upon the ſcore of their being the gifts of GOD, whereof he doth not repent, *Rom.* 11. 29. but as ſuch (*coronat Deus dona ſua, non merita noſtra*) rewards them with a Crown of Righteouſneſs, 2 *Tim.* 4. 8. according to *promiſe*, Jam. 1. 12. to ſhew himſelf a *righteous judge* by granting an Equivalent for the purchace of his Son. And here falls the conceit of meritorioufneſs of Works; becauſe they being no ways ours but Chriſt's, and his holy Spirit's within us, can no more of themſelves deſerve Heaven, than they could Redemption, whoſe effects they are, in order to the better fitting of us for that end (thence *via ad regnum*, Bern.) for which we were pre-ordained by Grace. Thus all things have their Off-ſpring from GOD, and through him, end in him; not unlike to the periphery of a Circle (the moſt perfect figure, and ſuſtaining its own ſelf) ending in the ſame point from which it began; *Of* him, *through* him, *to* him, are all things, to him be glory for ever, *Rom.* 11. 36.

Fourthly, After the Conditions follow the ſigns and ſeals of the *Covenant*. In the firſt place *Baptiſm*, a ſign of initiation into the benefit of Chriſt's Death, Burial, and Reſurrection, *Rom.* 6. 3, 4, 5. for that we may put on Chriſt, *Gal.* 3. 27. and *even as water*, be united in one Body, until the whole Church, being *by it and the word*, ſanctified and cleanſed, *Eph.* 5. 26, 27.

26, 27. we become an aggregate Christ, 1 *Cor.* 11, 12. The manner of its administration, I will leave untoucht, and straight proceed to the second sign, *viz.* the *Supper of the Lord*; which, to be short (for I have already gone beyond the limits of my Province) is a visible sign of invisible grace, purchased by the Sacrifice of Christ, which, to our comfort, and for the sealing up of God's Promises) it doth efficaciously represent to us. To give an insight into the nature of it, without launcing into the doleful Chaos of unnecessary, and sometimes blasphemous Controversies about it, I will only take notice of a passage amongst the Jews, which, if it should not clear the doubt, will yet give some light to the lovers of truth. 'Twas therefore, and is now, a common Custom amongst the Jews, for the chief of the Family, after the eating of the Passover, at their going to rest, to take the Unleavened-Bread, and to distribute the same amongst his Houshold, and after that, Wine, with that nicety, that not one crum of the Bread, nor one drop of Wine, is to be left; and this they do in remembrance of the Sacrifice of the Lamb, and separately, of its Body and Blood, having no Temple wherein to offer, as those that were at the standing of the Temple, without *Jerusalem*, could not, and this they call אפי קומן. Whereupon Christ the true *Passover-Lamb*, who was to *bear* the iniquity of the people, and to *take away* the Sacrifice and the oblation by his Death, following this Rite, instituted *his Sacrament*, by *Bread and Wine*, and call'd it *his Body and Blood*, in remembrance of his Passion and Death.

Lastly, Upon this Covenant is grounded our hope of *Resurrection*. Christ himself insists upon it, *Matth.* 22. 31, 32. I am the God of *Abraham*, &c.

Here Christ puts the Sadducees in mind of God's Covenant,

venant, grounded upon his name יהוה, *Exod.* 3. 6, 7, 8. For if God be an Eſſentiator of Beings, by way of a Covenant, he cannot call himſelf an Eſſentiator of what is devoid of being. If therefore God be a Jehova of *Abraham*, &c. it muſt be by making them exiſtent, for their upholding of the impreſſion of *that Covenant*, by which *he is theirs*. If ſo, the Patriarchs muſt be ſtill exiſtent after death, ſince that after it, God bears that denomination in reference to them; a non Entity not being able to bear the ſtamp of an Entity, as a ſhadow or nothing cannot repreſent the lineaments of a Seal. Hence it proceeded (as we mentioned before) that at the day of annual propitiation, this name was thrice (not without a myſtery) put upon *Iſrael*, *Num.* 6. 27. to remember them of God's Covenant, and their Eternal Welfare.

To which, *all ſpiritual Iſrael*, being brought once at the Conſummation of the World, and Chriſt having finiſhed his work, ſhall lay down the Office of a Mediator, and deliver the Kingdom to his Father, that then being only conſpicuous by his name יהוה, and needing no further Covenanting, he together with his Father, may begin the period of an Everlaſting Sabbath.

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To which, *all spiritual Lives*, being brought once at the Consummation of the World, and Christ having finished his work, shall lay down the Office of a Mediator, and deliver the Kingdom to his Father, that then being only conspicuous by his name ⲡⲛⲟⲩ, and needing no further Covenanting, he together with his Father, may begin the period of an Everlasting Sabbath.

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